

# The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

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## The Anti-Slavery Bugle.

### SLAVERY & CRIME

There can be but one true way, and consequently  
but one effective way to treat the question of  
chattel slavery in this country. We must con-  
sistently renounce that Slavery is a crime—a dire  
and overwhelming crime—and we must act upon  
this basis and assumption. We must make  
this fundamental truth the central, master-power  
of all our efforts against Slavery. Working from  
any other premise is nonsense—losing sight of  
this, and we are aimless and failing. Vain  
is he who builds his anti-slavery faith on any other  
ground—such faith bears not the test of com-  
promise; it is *feebly* in its purpose and the rights  
of humanity are not to be trusted with it in the  
hour of peril. Whenever we *wander* from the  
principles of *reform*, we cease to be efficient  
agents. The world asks what our motives are;  
if it has a right to know. If our motives are  
bad, if they are not true to principle, the world  
passes no confidence in us, and we are able to at-  
tract neither sympathy nor aid.

Hobbing a man of himself is the highest form  
of robbery. It is indeed, the infernal climax of  
all robbery. No man can go further in that  
than this, because there is nothing more valuable  
to steal—it is the point where the thief graduates  
and takes his highest degree. To thus rob a man  
and reduce him to chattelism is to offer the lightest  
possible insult and indignity to Human Na-  
ture and to Nature's God. It is the crime of  
crimes—the embodiment of all wrongs—"the sum  
of all villainies." And it cannot possibly be dif-  
fused. No matter how tenderly the master may  
treat the slave, how slightly he may work him,  
how unmercifully he may feed him or how ele-  
gantly he may clothe him, his guilt as a slave-  
holder is not essentially altered or lessened. He  
is the slave of himself, and here is the essence  
of his crime. "Man cannot hold property in  
man;" this is the fundamental truth upon which  
Freedom erects her citadel. The incidents of  
slavery are nothing—the fact of the existence  
of master and slave is the crime with  
which we have to do. To be owned by another, to  
be treated with *thicks*, to have nothing but what  
belongs to your master, to be utterly subject to  
his will and caprice—this is slavery. A mon-  
ster you may have to-day, tends to a fault,  
turing you with all kindness, arraying you in  
luxury and setting before you the fat things of  
life—tomorrow you may be sold to some Legate  
who will make your life one of bitterness and  
sorrows—this is slavery. To hold this system then,  
up to public hatred and execration, is our duty.  
To publish naked and execrated, is our duty.  
To narrate anew that stern denunciation of  
the principle of slavery which unscrupulous man-  
kind ever took. We need to arouse again the  
spirit of true freedom, to break the spell of apathy  
and indifference which despotism has flung over  
the people. We want to impress upon the public  
heart and judgment the fact that slavery is an  
incomparably worse to be continually considered and  
treasured such.

With this view of slavery—this conviction of  
its inherent criminality indelibly stamped upon  
the conscience of the community, we have a basis  
for rational action towards its extinguishment.  
As a rule, we shall feel that it can no more be  
tolerated or protected by law than can any other  
crime. What legislation? Then no more  
can slavery be legalized, which is itself murder  
and many other dreadful enormities combined.  
We shall stop talking about the rights of slave-  
holders, as such. Would we talk about the "legal"  
rights or the "constitutional" rights of an organ-  
ization of three-thousand? Then no more would  
we waste breath in dilating upon the legal or  
constitutional rights of man slaves. We should no  
more descend to the folly of speaking of slavery  
as an "institution," since we have not yet demon-  
strated piracy an "institution." Nor should we  
stutter that slavery is a system that ought to be  
"abolished" and "regulated," for crime is not a  
thing to be regulated, but to be eradicated.

But when we lose sight of this foundation  
and lose our opposition to slavery on  
any other assumption, we are fatally at fault. Our  
 reasoning is necessarily defective. If slavery has  
any rights it has all rights necessary to its suste-  
nance and perpetuity. If man can be properly  
worked he can everywhere. If the slave be-  
longs to his master in Maryland, he belongs to  
him rightfully in Pennsylvania or wherever else  
he chooses to take him. If the master has a val-  
ue property right in him, local law ought not to

confiscate the same. My horse is mine, whichever  
side of a geographical line I may happen to ride  
him. So of the slaveholder and his slave, and we  
ought each to have equal constitutional protection  
*True American.*

### LORD BROUGHAM ON WEST INDIA EMANCIPATION.

The twenty-fifth anniversary of the abolition of  
slavery in the British Colonies was celebrated on  
the 3d of August, by a public meeting at the  
Music Hall, Bedford square, in London, over  
which Lord Brougham presided.

The attendance was large and respectable, and  
upon the platform, in addition to the venerable  
President, were many distinguished friends of  
negro freedom.

Lord Brougham, in opening the proceedings, af-  
ter briefly acknowledging the enthusiastic recep-  
tion which greeted him upon taking the chair,  
said: "It naturally gives us great satisfaction that  
we have lived to see accomplished such a great  
measure of slavery abolition, than which there was  
none in the whole history of our career at all su-  
perior in importance or virtue, or in what may  
be expected to be its beneficial consequence, and  
that we have now, by the goodness of Providence,  
been spared to witness the twenty-fifth anni-  
versary of that great event, a quarter of a century to  
day having elapsed since the shackles of the slave  
were finally struck off.

Lord Brougham then alluded to Spain and the  
United States as nations who had failed to follow  
the example of Great Britain. Of the United  
States he said:

"I grieve to say that our brethren, our kinsfolk  
in America, furnish another exception to our ex-  
ample; but of that I would speak tenderly, from  
renouncing that America has acted admirably in  
many respects, and even abolished the slave trade  
a year before we ourselves did. Even in Georgia,  
which is as devoted to the institution as they  
are, it was our fault, and not theirs, that they  
ever had slavery, for we pressed it upon them,  
and they refused it. They protested against it,  
but we defeated them; and it is our fault that  
that institution prevails in those states."

After a glowing tribute to Wilberforce, Clarkson,  
Joseph Sturge, James Stephen Massey,  
Henry Thornton, who, with himself, labored for  
the cause of emancipation, and a brief recital of  
the struggle for abolition, Lord Brougham thus re-  
ferred to the practical results of freedom:

"Now that *one nation* has won the  
same footing as the white in point of rights  
and privileges, it is fit that we should for a mo-  
ment stop to consider what his behavior has been  
upon the changes; and nothing can be more sat-  
isfactory than all accounts of the conduct of the  
slaves. It was expected by some that on the 1st  
of August, 1834, there would be an outbreak, and  
that the sudden liberation of persons who had so  
long been confined and under the influence of op-  
pression, would occasion conduct that was not con-  
sistent with the public peace. Never was any ap-  
prehension more completely satisfied by the result.  
[Hear, hear.] On that day there was still over the  
West Indies, I venture to say, among the 850,000  
negroes whom we had liberated, the most perfect  
peace, uninterrupted by riot or desecration. In  
that country where nature provokes the passions,  
and where the stimulus of intemperance dealt  
out with a profuse hand, there was no instance to  
be found, in all the Caribbean Sea, of intemperance  
or riot from intoxication. On the contrary, the  
churches and chapels were filled. Successions of  
congregations, one after another, frequented them  
in order to testify their gratitude to God for the  
great boon which Providence had bestowed on  
them. [Cheers.] Those people, as plump as the  
nature of man will allow, spent that day in piety  
and devotion, and not the slightest breach of  
the peace or act of intemperance was perceived. Then  
it was said 'They will not work.' The result has  
proved the contrary. They are not all independ-  
ent to work. Give them wages and they will work  
for you. It is familiar to that, that preachers  
(at least of the Methodist Denomination) whose  
Church is made up of *living worksheds of white  
and black*, never call a member of African descent  
brother or sister, but only by the worldly solici-  
tous of friend' or John or Mary, or if talking to  
them collectively, 'dear colored friends' or good  
colored people.' Why is this? Is it because  
masters of skin flesh and bone have enslaved their  
(the preachers) souls. I fear so. This may seem  
to be a small matter, but to a religious mind I  
should think it would be of considerable moment  
for it is helping to delude a temple fitted for the  
dwelling of the Holy Ghost." For he is ever  
born in mind that *God condescends* as much when  
he creates the man of African descent as when he  
creates the man of European descent. When he  
makes the man of African descent, he makes him  
a man, [cheers] Those people, as plump as the  
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From the *New and Advertiser*, (Delaware)

estates are under mortgage. It may be said, in  
deed, that it all depends upon that, and that those  
whose estates are not under mortgage are flourish-  
ing; but, as a very great many estates are unfor-  
tunately in that condition, I fear that a consider-  
able proportion of proprietors have suffered. But  
there have been many sufferers also by their ad-  
vocacy of emancipation, and when I mention the  
name of Mr. Stephens I am reminded of the last  
part of his public life, when, having been the steady  
supporter of the then government, he, in the year  
1851, gave up his place in Parliament and all  
hope of preferment and retired into private life,  
because he conscientiously differed from his polit-  
ical friends—the government of the day—in a  
question regarding Africa and the Slave trade.

Such men as George Thompson and others  
in this country and the United States, de-  
plored the danger to which in some cases they  
were exposed, and the loss which in all cases they  
underwent, laboring in this great and good cause,  
and honor be to their names! [Cheers.] I could  
name other instances, and if it were not selfish, and  
a slight matter compared with the sacrifices which  
others have experienced, I might name my own  
case. [Loud cheers.] I grudge not, but look back  
with satisfaction and delight to the labor of nearly  
sixty years in the cause; but I was about to  
state a different kind of sacrifice which I made  
most cheerfully. I lost an estate in the West Indies  
which I should not much have valued, and I  
lost an estate in the North of England which I  
should very much have valued, by a kind individual  
who had made me his heir in both estates alter-  
ing his will, because he would not in 1833 aban-  
don the cause of emancipation. [Cheers.] I have given  
old in these masters, but this is an occasion on  
which I may say,

"Even in our ashes live their wonted fire."  
It is difficult to avoid feeling a renewal of what  
one has not interrupted but only retarded in pro-  
gress, and relaxed of late years, because the cause  
has ceased.

[Lord Brougham, on resuming his seat, was  
loudly cheered.]

### HOBBIE GREENLY AND THE MORMONS.

[The following is given by Greeley in one of his  
letters as the substance of a conversation he had  
with Brigham Young.]

H. G. Am I to regard Mormonism (so-called) as

a new religion, or as simply a new development of

Christianity?

B. Y. We hold that there can be no true Christian

Church without a priesthood directly communi-

cated with the Son of God and Savior of mankind.

Such a church is that of the Latter-Day Saints, called by

their enemies Mormons; we know no other that

presents to have present and direct revelations

of God's will.

H. G. Then I am to understand that you regard

all other churches professing to be Christian as

heretics, and inimical to salvation?

B. Y. Yes, substantially.

H. G. Apart from this, in what respect do your

doctrines differ essentially from those of our

Orthodox Protestant Churches—the Baptist or Meth-  
odist, for example?

B. Y. We hold the doctrines of Christianity, as

revealed in the Old and New Testaments—also in the

Book of Mormon, which teaches the same cardinal

truths, and those only.

H. G. Do you believe in the doctrine of the

Second Coming of Christ?

B. Y. We do, but not exactly as it is held by

other churches. We believe in the Father, the

son and the Holy Ghost, as equal, but not identical

—not as one person [being]. We believe in all the

heads of the Church, as the Father, Son, and

Destroying Angels, belonging to your Church?

B. Y. Yes, substantially.

H. G. Do you practice Infant Baptism?

B. Y. No.

H. G. Do you make removal to three valleys ob-  
ligatory on your converts?

B. Y. They would think themselves greatly ap-  
peased if they were not invited thither. We hold

that baptism is a part of God's People as

now is the time appointed for its consummation.

H. G. The predictions to which you refer have

usually, I think, been understood to indicate Jar-  
usalem (or Judea) as the place of such gathering.

B. Y. Yes, for the Jews—not for others.

H. G. What is the position of your Church with  
respect to slavery?

B. Y. We consider it of Divine institution, and  
not to be abolished until the curse pronounced on

Iam shall have been removed from his descendants.

H. G. Are any slaves now held in this Terri-  
tory?

B. Y. There are.

H. G. Do your Territorial laws uphold Slavery?

B. Y. Those laws are printed—you can read for  
yourself. If slaves are brought here they are sold

them from the service of those owners.

H. G. Am I to infer that Utah, if admitted as a  
member of the Federal Union, will be a Slave State?

B. Y. No; she will be a Free State. Slavery

here would prove useless and unprofitable. I re-  
gard it generally as a curse to the masters. I mis-  
trust them and regard them as the men of

greedy intellect, and princely wealth, as when he  
would not afford to own them. I can do better

than subject myself to an obligation to feed and  
clothe their families, to provide and care for them  
in sickness and health. Utah is not adapted to

the delusion of the souls of men.

B. Y. I do not demand Papal agitation in

the Southern States yet. I only ask ministers to

stand that you require each member to pay over

one-tenth of all he produces or earns to the

Church.

## THE ANTI-SLAVERY BUGLE.

### The Anti-Slavery Bugle.

SALEM, OHIO SEPTEMBER 10, 1859.

The BUGLE can be obtained, every Friday, of Isaac Tresscott, at Steer's Book Store on Main street, Salem, Ohio.

FRANCIS ELLIN WATKINS is authorized to obtain subscribers for the Bugle, and to receive for any monies paid on account of the paper.

### PROCEEDINGS OF THE SEVENTEENTH ANNUAL MEETING OF THE WESTERN ANTI-SLAVERY SOCIETY.

The Society met in the tent at Alliance, Stark Co., Ohio, Saturday, the 3rd of September, 1859, at 10 o'clock, A. M.

The meeting was called to order by the President, Maria R. Robinson, and the official Call under which it assembled was read by the Secretary.

That our sessions commence at 9 o'clock in the forenoon, and close at 12; open at 1 p.m. in the afternoon, and close at 4.

On motion, the following Committees were appointed by the Chair.

BUSINESS COMMITTEE, Parker Pillsbury, Abm. Brooks, C. L. Remond, J. Elizabeth Jones, Wm. Hawn, Adah Brooks, Wm. Holliday, Marcus Miller, Henry C. Wright, Josephine S. Griffing, Benj. Brown, Dr. Fussell.

NOMINATING COMMITTEE, Kersey G. Thomas, Wm. F. Parker, Caroline Nash, Austin Hale, Esther Harris, Rebecca Dean, Jeth Halliday, Augustus Case, Margaret Hise.

FINANCE COMMITTEE, John Holmes, Maria C. K. Atter, Josephine S. Griffing, Darius Allen, J. Elizabeth Jones.

Remarks upon the general aspect of the cause were made by Benj. S. Jones, Maria R. Robinson, Abm. Brooks, and Frederick Hartwell.

The hour for adjournment having arrived, the meeting adjourned.

#### AFTERNOON SESSION.

Resolutions were read by Henry C. Wright, who made some remarks upon the positions there are stated, and then said he would hand them to the Business Committee for action.

BUSINESS COMMITTEE reported resolutions.

The Annual report of the Executive Committee being called for, it was read by J. Elizabeth Jones, the Corresponding Secretary, and on motion, accepted by the Society, and the action of the Committee for the past year approved.

Parker Pillsbury reported further from the Business Committee, and spoke at some length upon the report of the Executive Committee, in connection with various points of the Anti-Slavery question, and was followed by Charles H. Langston, Dr. Fussell, and Henry C. Wright; after which, the meeting adjourned.

#### SEPTEMBER 4th, MORNING SESSION.

John Halliday made a few remarks at the opening of the meeting; when the Treasurer's report being called for, it was read by the Treasurer, Joel McMillan. The Committee appointed to audit his accounts followed with the presentation of their report, which will be found appended to the

Kill Johnson made a few criticisms upon the course pursued by the abolitionists toward Republicans.

Business Committee reported other resolutions. Parker Pillsbury then addressed the meeting upon the subject matter presented in the several resolutions reported by the Business Committee, and was followed by Dr. Fussell and Benj. S. Jones.

Nominating Committee reported as follows, and on motion, the several persons therein named were elected to the respective offices.

#### SARAH BROWN, President.

BENJAMIN BROWN,

Wm. F. PARKER,

J. HOLLOWAY HAWES,

THOMAS HIGHTON,

Wm. HOLLIDAY,

LYDIA IRISH,

THOMAS CHANDLER,

CALER GREENE,

Wm. HAWN,

THOMAS DUNALDSON,

SARAH OTIS EARNETT,

DARIUS M. ALLEN,

Benj. S. JONES, Recording Secretary,

J. ELIZABETH JONES, Cor. Secretary,

JOEL McMILLAN, Treasurer.

#### Vice Pres.

COUNSELLORS.

Isaac Tresscott,

Lewis Morgan,

Ester Harris,

John Gordon.

The hour for adjournment having arrived, the meeting adjourned.

#### AFTERNOON SESSION.

Marcus Miller read a resolution, and offered some remarks in its support.

The following were, on motion, appointed a Committee to obtain subscribers for the Bugle during the sessions of this meeting: Reuben Erwin, Elias F. Thomas, Flavious Reece, Rachel Whinery, C. L. Remond, and Henry C. Wright then copied a portion of the time in the discussion of the several resolutions which had been presented.

Business Committee further reported.

The meeting was then addressed by John M. Langston, Parker Pillsbury, and Jacob Hanton, after which J. M. Langston again took the floor, and kept it until the hour for adjournment, when the meeting adjourned.

#### SEPTEMBER 5th, MORNING SESSION.

Z. Edwards made a brief, but forcible speech, exposing the corruptions of the Republican party, speaking of that which he had known as a member of the organization.

Benj. S. Jones made a few remarks upon the difference between Freedom of Platform, and Anti-slavery platform.

Business Committee further reported.

Parker Pillsbury, M. R. Robinson and C. H. Langston spoke upon the character of the Republican party. The speech of the latter was especially forcible, and the pretensions put forth by some of the members of that party, that it is an anti-slavery organization, and the friend of the colored man, was shown to be unfounded in truth.

At the usual hour, the meeting adjourned.

#### AFTERNOON SESSION.

D. M. Allen spoke in reply to the question, What have the Garrisonians done?

Business Committee reported the following, which was unanimously adopted.

Assuming as the earnest, faithful laborers in the

cause of humanity are the gems of human life—sought for because they are few, as well as for their intrinsic worth; therefore

Resolved, That we deeply mourn the too early departure of our faithful co-laborers and beloved friends, Mrs. Cornelia L. Swartz, and Mrs. Jane M. Tresscott, for many years officers and members of this Society; their genial natures and integrity so principle endeared them to all who knew them. Nourishing and cherishing the hopes of the oppressed, and staying the hands, and strengthening the hearts of his deliverers, their presence among us seemed indispensable, and we can only find consolation for their removal in their heroic example, and in the hope that their womanly spirit may infuse us with courage to press onward with the work they have left us to do.

Business Committee stated they had several resolutions in their hands which they could not agree to report, either for the reason that they covered the ground of resolutions already reported, or else treated upon matters which did not seem to be within the province of this Society; and suggested that if the writers wished to have them published under their own names, as resolutions presented to the Business Committee, but not reported to the meeting, that the secretary would see that it was done.

The resolutions reported from time to time by the Business Committee were then severally taken up, and, on motion, adopted.

Voted, That the thanks of this Society be, and are hereby returned to the Managers of the Pittsburgh, Ft. Wayne and Chicago Railroad, and the Pittsburgh and Cleveland Railroad, for issuing half price excursion tickets to persons attending this meeting.

The Finance Committee not being prepared to report at this time, it was directed to report to the Executive Committee of the Society.

Then adjourned, without day.

BENJ. S. JONES,  
Recording Secretary.

#### SEVENTEENTH ANNUAL REPORT

of the Committee of the Western Anti-Slavery Society.

We presented our last year's report in a desponding spirit. We were disheartened at the many adverse circumstances attending the operations of the Society. We have, perhaps, no more cause to be hopeful now than we had then; the obstacles in our path are no less, the prospects no brighter. Still, when we remember how promptly the true friends of the slave responded then to the call for aid, how willingly they replenished the treasury, and relieved the society of embarrassment, how self-sacrificing was their spirit, how firm their determination to sustain the movement the coming year, we cannot but feel a strong reliance upon the integrity and the devotion of these friends, believing that as in times past, so now, each will put the true friends of the slave responded then to the call for aid, how willingly they replenished the treasury, and relieved the society of embarrassment, how self-sacrificing was their spirit, how firm their determination to sustain the movement the coming year, we cannot but feel a strong reliance upon the integrity and the devotion of these friends, believing that as in times past, so now, each will put the true friends of the slave responded then to the call for aid, how willingly they replenished the treasury, and relieved the society of 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## THE ANTI-SLAVERY BUGLE.

From the Northern Independent.

### SECESSION.

In order a meeting assembled under the auspices of the Society. His action to the present slavery indicates the character of the assembly.

Owing partly to the crowded state of the tent on Sunday, but mainly to the restlessness and anxiety on the afternoon of that day, the Committee on Finance were able to do but little; and on the last day of the meeting, the absence of the larger part of the Committee, prevented efficient action. Our funds for the coming year will therefore have to be raised by other than the usual means, and the friends of the cause will have to constitute themselves a Committee of the Whole in order to replenish the Treasury. Some action will probably be taken upon this subject by the Executive Committee at its next meeting, but let no one who can do anything, either with himself or his neighbors, remain idle until formally invited to act.

The scurrility of anonymous newspaper correspondents will never move me from a well-considered determination.

R. P. SPAULDING.  
CLEVELAND, Sept. 2, 1859.

### THE FUGITIVE SLAVES OF CANADA WEST.

The Cleveland correspondent of *The Anglo-American*, writes as follows, under date of August 15th:

"The Colonial Government of Jamaica, I have reason to believe, will very soon appoint James Stanley, esq., of this city agent for the emigration of colored laborers to that island from Canada and the United States. The arrangements are to be made under the immigration act of 1855 which provides for the payment of passages and a stipulated sum per diem for three years. The success of such enterprises depends greatly upon the character of the immigrants to be obtained, and as every friend of humanity has more or less sympathy for the fugitive slaves in Canada, a brief sketch of their history in this connection cannot fail to be of the highest interest.

"Twenty years ago, the number of colored residents in Canada West was 3,400. There are now more than 40,000. In 1840 there were a few settlers near Dawn and around Malden—some of them old slaves manumitted by the war of 1812, and owning a few acres of ground given them by the Crown for their services in that war under Tecumseh. In 1846, at Dawn, their first steam mill was built, and the still lingering educational institution at that place had flourished and failed.

"In four months after the passage of the Fugitive Slave Act of 1850, 10,000 emigrants poured into the province. Crowds gathered upon the frontier. The Government barracks were thrown open for their use; but many, unable to find shelter therein, illuminated the sacred shore with the fires of their camps. Each boat up the River Thames carried as many as could stand upon its decks, and hundreds hurried to leave the frontier through the woods on foot.

"The few generous colored settlers received them as best they could, and soon found a resting place on the floor of a single room. Their former employments as servants were sought for, but found not. Prejudice had, happily, closed her door against them as such, and there was no work for the needy but to chop cordwood and clear the forests. Many were city-bred, but they were driven to it, and the result was, they found that employment so much more independent that they became utterly disgusted with their former pursuits, and declared that they would never be menial for any man or people. A new life seemed open for them; their spirits revived, and each man stretched his nerve to become the possessor of land. The King Settlement, of some 15,000 acres, was speedily taken up, despite the opposition with which they met from prejudiced whites."

"From that time they have steadily progressed, increasing in numbers, in wealth, and in intelligence. Their acres of land are now numbered by the hundred thousand. They are practical farmers, and have churches, schools, physicians, and editors. They may the election in those different counties, and are, altogether, laying a more solid foundation for the next generation than is being laid by the colored people of any State or Province outside of the tropics. But the small territory over which they shall extend an influence to all points, lies west of Lake Ontario and north of 43° 20' of north latitude. North of this they are affected with the asthma, and the seasons are exceedingly disagreeable. East of this the lands are already too high-priced to be bought by penniless immigrants.

"Money was offered him if he would become a kidnapper, to betray him that wanderer. He was tempted, went to his Bible and read it, to gain strength to resist temptation.

"He commenced at the beginning, found verses denouncing the kidnapper, pondered over them, resolved them in his mind, stood firm against temptation for a time, turned often and read the following two passages which bear unmistakable evidence of having been referred to often. They are in the XXIII and XXIV chapters of Deuteronomy, the 15th and 7th verses: 'Thou shalt not deliver unto his master the servant which escapeth from his master unto thee.'

"It is therefore conclusive, though they have prospered thus far beyond all precedent, their prosperity is limited. They want more lands where it is not quite so cold. They need to be identified with the ruling element of the country in which they live. Finally, God has provided Canada as a place of refuge and temporary asylum for the oppressed, hard-driven, and hunted African-Americans, where self-reliant superior to circumstances, he may demonstrate his industry and his capability of improvement preparatory to commanding in general climes that position among the nations of the earth which is fast being recognized as his inevitable destiny."

### A VALUABLE TRAIN.

Conductor Winston left the passenger depot at this place on Sunday morning, with a train of seven cars freighted with the products of Bourbon County, valued at over \$600,000! The aforesaid products were composed of large, fine-looking, well-dressed and happy negroes, who had chartered a special train for the purpose of visiting their colored brethren of Lexington, and assisting in the ceremonies of a church dedication.—*Paris (Ky.) Flag.*

Valuable train indeed! How fast the people of Ohio might multiply their wealth, if half of her people were owned by the other half. From \$200 to \$2,000 for half the men, women and children of Kentucky, adds vastly to her wealth. That is Democratic wealth. But Ohio could buy Kentucky twice over, without estimating men, women and children—although Kentucky is older, and has many natural advantages over Ohio. We don't envy Kentucky her wealth in negroes. If she has not sense enough to see that every dollar in negro property is obtained at the sacrifice of five dollars in the value of her lands, beside the degradation of her people, then let her be joined to her idols. Fools will learn at no other school but the dear one of experience, and there is where Kentucky has got to learn.—*Springfield Republic.*

**CONVICTION OF MORMON COUNTERFEITERS.**—Special Agent Jarvis (of Baltimore) arrived at Washington yesterday, from Salt Lake, and brings the information that McKeon and Brewer, the two Mormons who were arrested upon a charge of counterfeiting drafts on the United States Treasury, at Salt Lake City, have been tried and convicted before Judge Ekelas, at Camp Floyd, and sentenced to twenty-one years imprisonment. They will be taken to California or Washington D. C., to serve out their term.

The N. Y. Evening Post says Dickens has made an engagement to give sixty Readings in this country, for which he is to receive \$25,000 cash, besides one fourth of the net profits.

I leave the friends of Judge Gholson to understand that I cherish none but the kindest feelings towards him, and I think I may say with truth, that I would rather see him elected a Judge of our Supreme Court, than any lawyer in the State of the Union, for the constitutionality of the Fugitive Slave Law.

LAWRENCE, Kansas, August 24, 1859.—A public meeting was held here last evening, to hear the confession read of the Yankee Kidnapper, J. J. Hussey.

The chairman announced to the meeting that Hussey had made a full confession of his connection with the kidnapping of himself and fifteen others, last January, and that he had left the Territory, but before going had given his trunk containing a correspondence between some slaveholders in Missouri, and Hussey, in reference to the re-capture of fugitive slaves; among his effects he had also found a bible with the initials of Hussey's name upon it.

In compliance with a request of a meeting Doctor Day read the recommendation given to Hussey by his pastor, when he was about leaving his native place in New Hampshire for Kansas. Also a letter from Hussey to a friend, giving an account of his connection with the Free State Army here, and announcing his willingness to give up his life if necessary to prevent the establishment of the bad institution of slavery upon the soil of Kansas, proving conclusively that the Yankee Kidnapper has not always been willing to go into the business of betraying the fugitives into the hands of the spoiler. The recommendation from his pastor in Rochester, New Hampshire, gives him a good moral, intellectual and gentlemanly character.

The confession of Hussey was then read to the meeting, exciting great sensation, as the plot and plan of the kidnappers became known. Such infamy, treachery, inhumanity, and moral turpitude, as without concealment, the past with so small a part of this nation has hitherto been known—man's rights to freedom and their labor were truly accepted by the abolitionists of the West, and if there could be a more frequent and extensive commencing of the friends of liberty who occupy distant points of the battle field, we believe it would result in an increase of zeal and strength, and hasten the approach of the day of the slave's deliverance.

Our home speakers we had with us Parker of New Hampshire, and Charles L. Remond of Mass., both well known veterans of the war, and who have long maintained without compromise, as without concealment, the past with so small a part of this nation has hitherto been known—man's rights to freedom and their labor were truly accepted by the abolitionists of the West, and if there could be a more frequent and extensive commencing of the friends of liberty who occupy distant points of the battle field, we believe it would result in an increase of zeal and strength, and hasten the approach of the day of the slave's deliverance.

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At the request of the meeting, the chairman read several letters received by Hussey from slaveholders, offering rewards for the recovery of runaway slaves.

One Hutchinson offered, first one, and then two, hundred dollars to him if he would only point out the hiding place of Charles Fisher. Another agreed to give one-half a negro woman in worth in Missouri, on condition that he would catch her and deliver her to him in jail, so he "can get her."

The correspondence between the kidnappers, the efforts made by Hussey to obtain the appointment from Mr. Buchanan as Postmaster in Lawrence.

But enough of this; another scene in the drama was called for, when the Rev. E. Norie, Jr., of this city, appeared on the stand, and exhibited a small pocket Bible, with Hussey's initials upon it which he stated had been left by the owner with his letters. He had examined the book, and found that it possessed a new interest as a kidnaper's Bible, for he found evidence of its having been read, several passages marked, and thumb-indexed, as if frequent reference had been had to them. He had read the marked passages and found them all to refer to the awful crime of betraying the oppressed—the sword of the Almighty against the sin, and the terrible sin of the kidnapper. He thought from a knowledge of the early life of Hussey, away up among the granite hills of New Hampshire, he had been educated to such a depth as these men have gone in moral pollution. All the crimes of the Border Ruffians in Kansas, for the five years, is nothing in comparison to it.

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But enough of this; another scene in the drama was called for, when the Rev. E. Norie, Jr., of this city, appeared on the stand, and exhibited a small pocket Bible, with Hussey's initials upon it which he stated had been left by the owner with his letters. He had examined the book, and found that it possessed a new interest as a kidnaper's Bible, for he found evidence of its having been read, several passages marked, and thumb-indexed, as if frequent reference had been had to them. He had read the marked passages and found them all to refer to the awful crime of betraying the oppressed—the sword of the Almighty against the sin, and the terrible sin of the kidnapper. He thought from a knowledge of the early life of Hussey, away up among the granite hills of New Hampshire, he had been educated to such a depth as these men have gone in moral pollution. All the crimes of the Border Ruffians in Kansas, for the five years, is nothing in comparison to it.

At the request of the meeting, the chairman read several letters received by Hussey from slaveholders, offering rewards for the recovery of runaway slaves.

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## THE ANTI-SLAVERY BUGLE.

### Miscellaneous.

#### AFTER BATTLE.

Death leaves little trace behind him. After drowning, which suddenly severs the dearest ties, the murderous stream flows on as smooth as ever. The sun, which has swallowed whole ships at noon, will at evening glance and smile in the setting sun with all apparent innocence, even by the hand the trace of carnage disappears with marvelous rapidity. At first the very next day after battle, the contested ground may offer a terrible and affecting aspect. You will see lying among the wheat, stretched by the roadside or fallen against the trunks of trees, corpses still contorted by the agonies of death. This is the brief interval when the scene it still strewed with wagons smashed into chips, and the mutilated carcasses of cavalry horses. But in three or four days it is all cleared away. A passing stranger, unenlightened by a guide, would never suspect that the fiery tempest of war had so lately burst over that verdant spot. The battle of Montebello began near Vigneras. Here and there along the road a few mulberry branches have been cut off by the bullets. A circular cut on the trunk of a tree tells you that a cannon ball has flown in that direction; the corner of a wall is shattered; the plaster of a cottage has fallen off in soles; a square of glass is broken in a window, ora shutter is pierced with two or three round holes. Meanwhile the cow peacefully grazes the wayside grass, the washer-woman rinses them—not her own, but shirts of strange fashion, at the edge of the brook; the plow-man drives his slow-paced oxen; the housewife spins her flax, her children are merrily rolling in a corner; at the door of the inn the bargeer stretches out his hand, whining his accustomed nasal petition.

The energies of earth rapidly screen, beneath a luxuriant garment of emerald green, the temporary mischief caused by man. While admiring the picturesque beauty of nature—her clumps of trees mingled with scattered buildings, her wide-spread plains, whose horizon is guarded by the phantom forms of Mount Cenis, Mount Geiss, Mount Blane and Monte Rosa, her rows of poplars fringing the Po, a reach of which starts forth from its bowy hiding place to glance in the sunshine—who could believe he was treading the theatre of war? Of the deadly struggle of Montebello scarcely a trace will soon remain. Here and there only the wheat is trodden down over considerable space; the trampled corn betrays the passage of artillery, the trained vines are broken with gaps, or the stem of a young tree has snapped asunder. A gaoler, a collar, the wreath of a soldier's cap, lie half hidden in the grass; sundry clods of earth, by the side of a furrow, accompanied with unusual dung of red, you examine them more closely; they are soaked and saturated with blood. There, amid the nine degrees, wet with dew, hang the tatters of an Austrian mattock; its cloth is soiled in places with brick red spots. In a shadowy corner lie the remains of a horse. And that is all, except that in the cemetery are a couple of large graves containing the bodies of the Americans who fell in their last retreat. Patches of fresh earth indicate the spots where sturdy soldiers are laid to take their final rest. But goats and sheep bleat around as if nothing had happened; and the laughing girls all their mirth with mirthless leaves for the racing of silkworms, which either in peace or war, must still be fed.—*Dickens' "A Tale Our Town."*

#### THE DIFFERENCE BETWEEN FRENCH AND AMERICAN BRANDY.

The Chester County (Pa.) Times is responsible for the following:—A gentleman of our acquaintance wished to purchase some brandy to be used in sickness, and called on an old German liquor dealer in the city of Philadelphia, when the following dialogue ensued:

"Where you any imported brandy—genuine stuff?"

"Very good prandy. Come and drink some claret punch; dat is good, too, de redder dat hot."

"No, I thank you, I want a little brandy for a sick man."

"Come and try the punch. One friend from Germany peer here. I seen him not before, for many years. We been drinking de punch."

"Come and tell me about the brandy, I want a pint of the best in the market."

The old gentleman was a little mellow—just enough to make him talkative; and the visit of his friend had so warmed his sympathies as to make him communicative.

"Now, my friend, you vant goot prandy, and I sell you goot prandy. Dat ish some prandy I makes myself, and dat ish goot. Deceitful somethin' bought in New York, and dat ish cheap prandy. Dat ish some dat I imported from France, and dat ish very goot too."

"Did you say you made that lot yourself?"

"Dat I makes myself, and I warrant dat. It is made de verre best whiskey."

"Whisky? I don't want any of your infernal concoctions made of whisky and called brandy." (Old gentleman solemnly.) "It is all made of whisky, my friend, and dat ish de reason why de French prandy is not so good as good American prandy. No prandy ish now distilled from wine any more; itish not possible to make it cheap enough fer de market from wine, and de American people do not like de real prandy because dey are not used to it."

"Did you say that French brandy is not so good as some own manufacturers? We import some brandy from France, do we not?"

"We import blenty of prandy to please de rich people, but dat ish not goot. In France, the prandy ish made of potus whisky, and dat ish not so goot as de own whisky what we makes into punch here!"

We learn from the Catholic Telegraph of last week, that Matt Ward, the killer of Butler, the school-teacher, in Lexington, has recently been received into the Catholic Church.

Sir Walter Scott admits that the battle of Waterloo created in the British empire fifteen thousand widows. It is probable that the recent battle of Magenta has created at least twenty thousand widows and forty thousand orphans.

Perhaps it may encourage younger writers, if I remind you that I was not successful at first in any one line that I attempted. My first attempt at prose composition were refuted admittance into a magazine. My first novel was very little read, and it is still included in the general collection of my works. My first poetry was thought domestic, and my first play very narrowly escaped not being—*Bulwer.*

#### DANIEL GRAY.

BY J. G. HOLLAND.

If I shall ever win the home in heaven,  
For whose sweet rest I humbly hope and pray,  
I shall be sure to find old Daniel Gray.

I knew him well; in fact, few know him better;  
For my young eyes oft read for him the Word,  
And saw how meekly from the crystal letter  
He drank the life of his beloved Lord.

Old Daniel Gray was not a man who lifted  
One ready words his freight of gratitude,  
Nor was not called upon among the gifted,  
In the prayer-meetings of his neighborhood.

He had a few old-fashioned words and phrases,  
Looked in with sacred texts and Sunday  
rhymes;

And I suppose, that in his prayers and graces,  
I've heard them all at least a thousand times.

I see him now—his form, and face, and motions,  
His homespun habit, and his silver hair,—  
And hear the language of his tribe descended,  
Rising behind the straight-backed kitchen-chair.

I can remember how the sentence sounded.—  
"Help us, O Lord, to pray, and not to faint!"

And how the conqueror-and-to-conquer rounded

The loftier aspirations of the saint.

He had some notions that did not improve him;  
He never kissed his children, so they say;

And finest scents and fairest flowers would move  
him.

Less than a horseshoe picked up in the way—  
He could see naught but vanity in beauty,

And nought but weakness in a lad's care,

And pitied men, whose views of Christian duty

Allowed indulgence in such foolishness.

Yet there was love and tenderness within him

And I said, that, when his Charley died,

Nor Nature's need nor gentle words could win  
him.

From his fond vigil at the sleeper's side.

And when they came to bury Little Charley,  
They found fresh dew-drops sprinkled in his  
hair.

And on his breast a rose bud, gathered early,—

And guessed, but did not know, who placed it  
there.

My good old friend was very bad on fashion,  
And held his rotaries in lofty scorn,

And often burst into a holy passion.

While the gay crowds went by on Sunday morn,

Yet he was vain, old Gray, and did not know it!

He wore his hair unpruned, long, and plain,

To hide the handsome brow that slept below it,

For fear the world would think that he was vain!

He had a hearty hatred of oppression.

And righteous words for sin of every kind;

Alas! that the transgressor and transgression

Were linked so closely in his honest mind!

Yet that sweet tale of guilt without repentance,

Told of the Master, touched him to the core,

And tearless, could never read the sentence;

"Neither do I condemn thee; sin no more."

Honest and faithful, constant is his calling,

Seriously attendant on the means of grace,

Instant in prayer, and fearful more of failing,

Old Daniel Gray was always in his place.

A practical old man and yet a dreamer,

He thought that in some strange, unlocked-for  
way.

His mighty Friend in heaven, the great Redeemer,

Would honor him with wealth some golden day.

This dream he carried in a hopeful spirit

Until in death his patient eye grew dim,

And his Redeemer called him to inherit

The beaten of wealth long garnered up for him.

So, if you win the home in heaven

For whose sweet rest I humbly hope and pray,

I shall be sure to find old Daniel Gray.

#### HOPE FOR THE BEST.

Let us hope for the best—it is better

To struggle than yield to despair;

Hope breaketh each link of the fetter;

And sculps at the bonds of care;

It lightens the hand of affliction;

It smilts at shadows and fears;

And with the warm rays of conviction

Therewithal comes truth;

It driveth the veil of tears!

Then throw off the sorrowful load,

Despel the dark yoke from your breast;

Ou, who would submit and despond?

Better struggle and hope for the best;

Let us hope for the best—never fear;

Though lost in adversity's track;

To sigh no more than fall a tear;

Will do little in guiding us back;

Most misfortunes as you would a stranger;

Be cautious and quicken your pace;

And shrink not in trial and danger;

But meet the foe full in the face;

Oh, who would turn off from the strife?

When the shafts of adversity pressed?

Who would flee the great battle of life?

Better struggle and—Hope for the best!

#### TOBACCO.

[The following extract is from Charles Mackay's recent work on America.]

And here, as well as at any other point of his journey, let a European, unaccustomed to the odious practice of tobacco-chewing, and its abominable

and still more odious practice of spitting, so dis-

gustingly prevalent in the Southern and Western

States, and to a minor extent in the Northern,

disburden himself upon the subject, and have done with it. Before witnessing the extent and prevalence of this filthiness, I imagined that the accounts given by preceding travelers were exagger-

ations and caricatures, intended to raise

an ill-founded laugh; but observation speedily con-

vinced me that I had previously read upon the

subject full short of the truth, and that it would be

difficult to exaggerate the extent of the vice, and

the callousness with which it is regarded even by

people of education and refinement. Americans

who have traveled in Europe do not seem annoyed

that strangers should take notice of the practice

and be offended by it; but custom so dulls even

their perception of its offensiveness that they con-

sider the faults under as somewhat squeamish and

and over sensitive. Once, at Washington, I found

myself just in the center of a group of Members

of Congress, of whom were among the most es-

tended and profuse spitters (I was going to write ex-

ponents), and the word is not strong enough

wherever my fortune to meet with, when the conversation having turned upon the military

#### THE ANTI-SLAVERY BUGLE.

##### LOCAL AGENTS FOR THE ANTI-SLAVERY BUGLE.

Mrs. M. C. K. Arter, Salineville, Ohio.

Mrs. C. L. Morgan, Sylvester, Green Co., Wis.

Phoebe T. Merritt, Ionia, Michigan.

Samuel Hayball, Adrian, Michigan.

Harriet Fuller, Livonia.

Isaac N. Hedges, Plymouth.

Samuel D. Moore, Ypsilanti.

John D. Zimmerman, Union City, Michigan.

Theo. Fox, McWayne Grove.

Phoebe H. Merritt, Battle Creek.

Henry Cornell, Bedford.

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R. Glazier, Ann Arbor.

Thomas C. Heighton, Edinburg, Ohio.

Joseph Packard, Winchester, Indiana.